

common cap; some with unleavened bread ; some with leavened; some receive kneeling, others standing, others sitting ; some baptise in a font, some in a basin ; some sign with the sign of the cross, others sign not. Apparel.—Some with a square cap, some with a round cap, some with a button cap, some with a hat." Evidently, a large section were staunch professors of Genevan simplicity of worship as well as of Genevan orthodoxy, and Archbishop Parker soon discovered that, for the sake of simplicity, this section were prepared to brave not only the royal displeasure, but the penalty of deprivation. When in 1566 he published a series of " Advertisements," enjoining the bishops to enforce conformity in worship, fully a third of the London clergy refused to submit, and were suspended or deprived. They protested loudly against this infringement of their Christian liberty, and the more resolute of them not only defended their opinions through the press, in spite of a rigorous press law, but continued to preach to their sympathisers in conventicles. The Ecclesiastical Commissioners, at the queen's instigation, raided these schismatic meetings, and sent their leaders to Bridewell. Nevertheless, the Puritans, as they now began to be called, multiplied, though a section of them was not prepared to go the length of seceding from the official Church. Next to London, Cambridge was their stronghold. Many of the students and fellows, and some even of the masters of colleges, struck against the surplice. Worse still, the Lady Margaret Professor of Divinity, Dr Cartwright, in co-operation with some of his fellow-divines, such as Lever, Wilcox, Deering, and Clarke, attacked the episcopal form of Church government as well as the surplice, and demanded nothing less than a revolution of Church polity on presbyterian lines. Nay, Parliament itself had become largely Puritan in sympathy during the first decade of Elizabeth's reign, and in 1571 the Commons, in spite of the opposition of the queen, nominated a committee to confer with the bishops on the further reformation of the Church. It passed an Act enforcing subscription to the Thirty-nine Articles, from which, however, the clause of the twentieth article, referring to rites and ceremonies, was omitted; and the queen, who relished Calvinist doctrine as little as Calvinist simplicity, and sent a message to the